

532 A head-piece of stone or of bone, with a shallow socket, called *čēšē'yine*
 322 (Fig. 2, *e*), which is put upon the thin upper end of the drill; while the thick
 778 lower end of the drill is set into one of the holes in the board. The head-
 372 piece (*e*) is held by one person, the board by another, while the bow is turned
 by a third person (see Plate VI). The thin end of the wooden drill, and one
 end of stone head-piece, have holes bored in them, that they may be tied,
 when not in use, to the straps at the end of the bow (Fig. 2, *c*).

The fire-drill is not complete without a small leather bag filled with small
 pieces of coal, in which the coal-dust produced by drilling is collected. It is
 considered a sin to scatter the coal-dust.

The Maritime as well as the Reindeer Koryak consider the sacred fire-
 board, first of all, the deity of the household fire, the guardian of the family
 hearth. During important festivals and ceremonies, which will be described
 later on, fire is obtained by means of these sacred fire-boards.

The other functions of this charm are different among the two groups
 of Koryak. Among the Maritime Koryak the sacred fire-board is the master
 of the underground house and the helper in the hunt of sea-mammals, while
 among the Reindeer people it figures as the master of the herd. The Maritime
 Koryak call it "father" (*a'pa*); the Reindeer people, "master of the herd"
 (*qaya'-ett'nvila'n*) or "wooden kamak" (*otkamak*).

• [553] At the left side of the house of the Maritime Koryak, near the door
 leading to the porch, a place is usually set aside for guardians and charms,
 and it is called the "stake-house" (*op-yan*). There wooden charms are driven
 into the ground or set against the wall. The sacred fire-board is the most
 important among the images of this shrine. It is adorned with a collar made
 of sedge-grass, which is used in all sacrifices. This collar serves the charm
 [788] in place of clothing. It is "fed" from time to time by smearing its mouth
 with fat. This is done not only during festivals that have a direct bearing
 on its cult, but also on the occasion of all other religious and family festivals.
 From the sacrificial fat, the soot of the hearth, and the indescribable filth
 prevailing in the Koryak house, the charm becomes covered with a heavy
 coat of shining black filth; and the more highly esteemed the charm is, the
 dirtier and the blacker will it become. When, owing to frequent use, the
 entire base of the charm is filled with holes, a new board is made. The old
 one, however, is left, like a deserving veteran, in the place set aside for the
 sacred objects. When moving from the winter house into the summer house,
 nearer to the sea, the Maritime Koryak takes his charms along; but some-
 times summer and winter house have each their own sacred fire-board. I
 remember having seen the Koryak Yulta make a new sacred fire-board for
 his winter house because he had forgotten his old one in the summer house;
 and when the following summer came, he left the new sacred fire-board in
 his winter house. In the summer of 1900, when visiting a deserted settlement

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their summer dwellings, — the Maritime Koryak pray to the ladder not to let any strangers or ill-meaning people enter the house. In the fall of 1900, when I arrived at the winter village of Paren, it was deserted. The inhabitants were still in their summer houses. I wished to inspect the winter houses; but my interpreter (a Russianized Koryak) and Cossack were afraid to descend into them until I had gone in and come back unmolested. From time to time the ladder is smeared with seal-blubber and other fat.

SACRED ARROWS. — Frequently an arrow, given as an offering after a wolf has been killed, is found among the guardians of the fireplace. Such an arrow (I^uthun) is either driven into the ground at its butt-end, or it is tied to a pointed stick, which is driven into the ground, near the hearth. One of these sacred arrows is shown in Fig. 12. I obtained it in the Talovka settlement. It was completely blackened from the soot of the hearth.

THE SUN-WORM. — The doll shown in Fig. 13 represents a guardian of women. It is hung up in the family sleeping-tent, and protects lying-in women, and also prevents sterility. It is



Fig. 12 (right). Sacred Arrow. Length, 66 cm.

called The-Vivifying-One (Yeytele'Li'ta'n). The women of the village of Kamenskoye, where I found this guardian, told me that a "worm" is sewed up in it. This "worm" is believed to fall down from the sky into the bag which women carry on their backs while digging roots. It then becomes the guardian of the woman into whose bag it falls. They call it Sun-Worm (Tiyk-Eli'ggi). I think this belief may be explained by the fact that in the spring caterpillars fall from the trees, and thus sometimes get into the baskets that women wear on the back while walking in the woods, picking dry branches, and digging up roots.

SPECIAL HOUSE-GUARDIANS. — Some charms are called House-Kamak-Face (Yaya'-kamak-lo'), and represent special house-guardians. Two of these are represented in Fig. 14. The one marked a I got in the village of Kuel, and the other in the village of Paren. As the guardian of the house is regarded as the sacred board of the fire-making implements, it would seem that House-Kamak-Face is a supplementary protector of the dwelling, but not of the hearth. The guardian of the dwelling (Yaya'-Kamak-lo') is placed in the shrine (op-yan) and fed on different occasions.

Fig. 11. Model of a House Ladder.



Fig. 13 (right). Woman's Guardian. Length of doll, 11 cm.